

"I AM THAT I AM"

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Mr. INGERSOLL,

—VS—

THE JEHOVAH OF THE JEWS.

—BY—

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SAMUEL BENLISA.

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“I AM THAT I AM!”

OR

MR. R. C. INGERSOLL, vs. THE JEHOVAH OF THE JEWS

BY S. BENLISA.

“But thou art holy, O thou that inhabitest the praises of Israel.” PSALMS xxii—3.

“And the Lord said unto him, Who hath made man’s mouth ? or the dumb, or the deaf, or the seeing, or the blind ? have not I, the Lord ?” EXODUS, iv.—11.

“Thou, even thou, art Lord alone ; thou hast made heaven, the heaven of heavens with all their host, the earth, and all things that are therein, and thou preservest them all ; and the host of heaven worshippeth thee.” NEHEMIAH ix.—6.

We quote the above opening passages from scripture to remind Mr. Ingersoll and his readers, that the Jehovah of the Jews whom he writes of so sarcastically and flippantly, is the God of Nature ; and we ask that it be remembered that there is not a shadow of cant in Israel ; however much there may be among some who profess to follow

the religions based on the Bible, and some infidels who torture themselves into a forced mechanical, incongruous rhetoric, while engaged in a wordy contest against the God of Israel, the God of the Universe; a contest that would be entirely amusing, if there were not a most solemn and awful aspect to it.

We look up at the heavens, consider the boundless space and the innumerable celestial bodies moving through the azure, and as the mind reverts to the power that holds them in their places, we bow in utter awe and reverence to the incomprehensible God of Israel. I am far from having a desire to write a sermon, although I am constrained to confess that I find it impossible to approach the Bible, and attempt to write about it, without declaring unconditional allegiance at the start to the grand central presentation of its revelation to God, the creative energy, immanent in, touching nature, the universe, in inscrutable mode, cognizable by man to a degree, dependent on his intellectual and moral capacity and power to grasp this idea of the great fact of facts: GOD!

I purpose to record a few of the thoughts suggested by the two articles from the pen of the gentleman named, recently published in the North American Review. These effusions have just been handed to me by a friend for perusal, with the request to write something for publication. I shall briefly advert to some of the statements or propositions contained in the articles referred to, which will enable those who have not had the opportunity of reading them to better understand the controversy, and position taken by a man with a large following. A position, that when fairly viewed, will be found to be as untenable and weak, as it is revolting and dangerous; perhaps not so dangerous, taking in account that aspect of grotesque ridiculousness that presumptuous ignorance always manifests. To condense a few of the leading notions of the author, deduced from the context of the compositions under consideration, we will put them in the following form, and nearly in the writer's words, merely as we said, for the benefit of those who have not read them; while those who have, need no further information on the subject.

"Jehovah is cruel, changeable, wicked, and altogether mistaken. Christ was mistaken, and in his teaching there lies coiled a deadly venom. The Bible, apart from a few good and noble sentiments which it shares in common with the Koran and Zend Avesta, Cicero and

Epictetus, is a record of blunders and crimes, altogether a hindrance and barrier to the progress and civilization of mankind. The justice of God is not visible in the history of the world."

These, and a thousand and one sequential distortions, *outré*, and baseless statements of a similar sort, constitute a querulous, illiterate and pitiful attack and shocking criticism on God Almighty, on nature, on the inspired leaders of Israel and teachers of mankind, on Christ, on the Bible, *on the Book!*

Considering the many mistakes of this distinguished and popular writer and orator, all susceptible of clear demonstration as such, his obvious defective mental training and glaringly illogical cast of mind, his palpable lack of culture, involving an almost culpable ignorance of facts on the part of one who writes and speaks in the role of a teacher; to notice all his mistakes in detail, it would be necessary to write quite an extensive book, designed for his especial instruction, and to meet his manifold requirements; an exhausting task that I confess little taste for, and which I should dread to have imposed on me. I will permit myself to say that I too, am a descendant of that great Syrian who founded the glorious and saving faith of Israel, and taking a hand in a free tilt in the republic of letters, it should not be surprising that, feeling a just and natural indignation, I should attempt to parry in a human way, an impious, insensate and ignorant thrust at the shield of the "Jehovah of the Jews," at that inattackable shield that no lance ever reaches, but under which, poor, vain creatures with a little breath are allowed to contend. But, as I said, this opponent of the "Jehovah of the Jews" has a large following composed perhaps of a part of a not over thoughtful throng, in and out of those numerous assemblies that gather in churches and synagogues, but who are perhaps, too close to the shrine of Mammon to quite take in the true nature of their attitude, and the spirit of the religion of the Bible.

Between the bold, unscholarly, reckless, and, to put it mildly, I think, woefully mistaken arraigner and impeacher of the Holy, Ineffable Name, and his followers, and the half-hearted, half-doubting, indifferent, insincere, engrossed, because unawakened, lapsed masses, it is easy to see, and it would be folly to deny, that the Bible is not overwhelmingly appreciated or fitly revered. For Mr. Ingersoll, it is a

collection of ridiculous productions, having nothing in them, except perhaps, a few commonplace sentiments pleasing to the ear; which his majestic understanding pronounces to be good. But perhaps there are difficulties in the way of a thorough or correct apprehension of the sacred scriptures, difficulties of a nature that Mr Ingersoll distinctly states that he objects to, but which may, nevertheless, owe their existence to unchangeable, irreversible law, that will not step down and out at his behest; the least of them not being the one that the Book itself points out frequently, viz: the difficulty of acquiring that spiritual merit, that goodness, which builds a mental receptivity adequate to the comprehension of the *Truth*, or of that part of the vast, sublime truth which is for humanity; for man exercising self control, exercising the prerogative of selecting and willing the good, (i. e. the things that are not ignorance, darkness, suffering, sorrow, death,) a prerogative which emphatically proclaims him not altogether an automaton, a fact of his constitution corroborated by the best scientific workers and thinkers of the day, and one of the basic facts of the religion of the Bible. If not altogether free, not altogether slave. Commands to do or not to do are neither given nor evolved by and would fall with no force on automata. "It is for the physiologist to assert and uphold the doctrine of the oneness, the *accountability* and the immortality of the soul, and the great truth that as there is but one God, in the universe, so there is but one spirit in man."—*Draper's Physiology*, p. 24.

The Bible insists that the human being must find within his mysterious subjectivity a monitor that points to the love of good, and discovering the immensity of the infinite system of which he is a part, seek the Great Spirit; must worship it in spirit and in truth, must have faith in its greatness, and courting it in reverence and awe is then lifted to the position of an humble co-worker with his God, and is rewarded with light, faith and hope.

Let us endeavor to present a few of those aspects of the inspired record that confront and respond to all the puerile objections raised against it, as the best mode of supplying the information needed by those whose attacks are founded on demonstrable misconceptions of the Book on whose pages there burns a Divine fire, a book that bears a light that wise men have called a peculiar light, for want of a better

word : that Book of Books in more senses than one : the repository of the divinest literature to my mind, but sought to be contemned, derided and reviled by an infallible (?) apostle of an anarchic infidelity and darkness. But, how futile must all attempts prove that would belittle the faith in righteousness, in goodness, in the highest, in the beautiful, the sublime, the immortal ! Keynotes of the religion of the Bible. Better far to call all the inhabitants of the earth to attend to that law recorded in the Bible, which Moses said was written in the heart of every human being, the law of righteousness, of humanity, of harmony and love universal, which is the fundamental and central preposition and thought of all the scriptures, and which properly understood, would answer all objections to the punishment and extermination of that subverting wickedness destructive to the race, which is found in the history of the world, in the history of Israel, and which some people object to and cry out, devil ! in total and awful ignorance of the meaning of the very word, and of the terrible import and nature of the evil and of those offences that come from man. Let us not hesitate to quote the Book on which so much depends, and which is so little understood, and so unjustly assailed by some “ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it ? But the word is very nigh unto thee, *in thy mouth, and in thy heart*, that thou mayst do it. See, I have set before thee this day, life and good, and death and evil.”—*Deuteronomy*, xxx. 11, 12, 13, 14 and 14.

What a revelation you have here ! What a magnificent “natural basis for ethics !” Develop this by tests and experiments in your educational processes ; it is *the* education ; here you have the beginning of the “Hebrew truth.” This was said by Moses to Israel *after* he had announced the decalogue, Jehovah’s covenant with mankind (a reflex of the law in their nature) and after he had announced the law, or moral and social code, full of toleration and a tender justice, *in accord with truth*, designed to incorporate the decalogue, or law and principles of rightness, holiness, or exact relations of human nature to *Jehovah the all*, in the always serious *germinal circumstances* that spring out of and environ the daily life.

This Code, with the penalties objected to by Mr. Ingersoll, was the best mode that could possibly be devised, as must be conceded by all knowing human nature, as all right thinking men know it, of calling a people of their age, condition and mission, as subsequent history has fully demonstrated, to the spirit and principles of the decalogue; let us fear not to repeat it, which was *the reflex* of the Divine or chief law, *written in their hearts*, a point or fact in connection with the whole subject of the Biblical revelation that cannot be too much insisted on, and which, becomes an infallible guide to those who are perplexed in their search for a thorough mastery of Biblical truth. This Divine law, the religion of Israel, teaches, *to depart from, is to create and merit evil, unhappiness sorrow and death*. This view of the subject it seems ought to enable one to understand *the difference* between the Divine covenant (the decalogue) and those laws and ordinances, regulations and statutes, rendered necessary by the nature of things, and designed, in conformity with man's constitution, as a mode of application to enkindle and keep alive the principle of *holiness*, exactitude in conduct, with reference *to love, to righteousness*, and calculated to lead him gradually and fittingly to the apprehension and performance of those high duties resulting in, and tending to the reacquirement of that holy innocence of evil or human wrong equivalent to human perfection. Innocence, Holiness and Perfection! *potential qualities* written under the name of the Ineffable, *the Holy One of Israel* between the wings of the flaming Cherubim. It is here that man appropriating and possessing these qualities, is brought close to the living oracles of Jehovah. May it not be here that the righteous man, doing the will of his Father in Heaven enters into Heaven? It is here that Israel's leaders sought and found their inspiration. Reflections on Biblical facts like these ought to enable any fair minded and impartial enquirer to ascertain what the real nature of the Bible is: what inspiration is: (that inspiration which cannot be weighed or measured, the nature of which cannot be put in the precise language of a logical or legal proposition) and show in connection with other facts within the common experience and reason of mankind (such facts as the tending to misery of the things indicated as wrong or evil) how demonstrable and verifiable, how proper, is the "rock bottom" basis of the Book's *Divine Idea* that *goodness*, human

goodness, and holiness, are protected and rewarded with happiness, with life, with sound, sane, joyful, vigorous life of an imperishable nature.

What a contrast is there between Israel's truths for mankind and the unfounded intimations and gross, ill-formed, deadening views of the author of the articles referred to, and other cognate sciolistic literature!

What is the Bible? Let us continue in our endeavor in this necessarily circumscribed space, to present a few of the aspects of the Book assailed, as the best rejoinder, to all those who, it seems to me, are so grossly mistaken in their apprehension of it, and ignorant hostility to it.

The two covers that enclose the old and new testaments, enclose a collection of different books, produced at different periods of time by different individuals, under varying circumstances, with the finger of Deity on all indirectly, but more directly on some. It is immaterial, so far as the issues sprung upon the public mind by Mr. Ingersoll are concerned, what manuscripts, purporting to be originals, or copies of some of the books of the New Testament, he may have had access to. The two covers of the Bible now enclose sufficient matter to reveal *the Divine or chief idea* to mankind already alluded to in part, which is the principal end and aim of the whole work as it now stands. "Not a sparrow falls to the ground," unmarked by the God of Nature; and to the scholar and man of culture, and to him with the light of faith and goodness in his heart, the different values of the different books of the Bible are easily recognized and felt; as it is with all the books in the world, outside of the pens of the gifted Jewish scribes, who had to record "the words that breathe," "the thoughts that burn," the facts that men need to know so sadly, emanating from the Divine Intelligence. All books have a value, some more, some less, and some very little or none at all, the latter permitted to exist sometimes, as if to manifest how far from the light, perversion and ignorance may stray, concealing though it may be, "the harmony of discord not understood." And so, there is a very large Bible outside our Divine Book, secondary to it, confirming it always. All literatures in fact and by comparison point to it and establish it as the pre-eminent, most excellent, perfect revelation

from Jehovah, the God of Hature, through human intelligence to mankind, of man's nature, duties and interests. No man of culture though, need be told this. Ah! Israel's page is a Divine evolution clothed in the garb of words. What then is the Bible? The pith, the core, the essence, the fundamental *Divine or Chief Idea* disclosed on its pages, *that is the Bible* the *thing* in which mankind to-day are solemnly interested, and which will manifest itself again and again while we write. The Book is a beautiful symphony of harmonious ideas representing *Truth*, and some day perhaps in the history of the race; on its march to the time "when the heavens shall pass away as a scroll," when human ears shall be better attuned, some gifted one will touch the chords, and evoking the tones that are now lost to the "civilized living" human souls, will be lifted to the glory and happiness that He who inhabiteth the praises of Israel Jehovah! has in store for his sons.

It is incontestible that the truth of the whole basic idea of the Book is independent of proof from the very nature of things; is also independent of the necessarily difficult demonstratibility of the truth of such occurrences secondary and incidental, having a primary meaning and importance, for the people who witnessed them, or lived near their report, as the Burning Bush, the thunders and lightnings of Sinai, the Brazen Serpent, the division of the waters of the Red Sea and of Jordan, the cloud by day and fire by night, and some of the extraordinary incidents connected with some of the Prophets and Seers; the circumstances recorded as attending the birth and resurrection of the Divine Hebrew man of God and son of man, Jesus; he who looked upon the welfare and interests of humanity as he would on those of an earthly father, while doing his highest duty, as he conceived it, to the Creator Jehovah his father, the Father of all in heaven, as the Bible says.

A talented English writer much inclined to Hebraism, calls this group of non natural or extraordinary circumstances, "the embarrassments" of the Bible. But are they really so? They cover a great deal of ground, it is true, and trend upon those subjects belonging to those invisible potencies that touch the many but rarely and too delicately to be easily explicable and verifiable. How much of what is called the mys-

ticism of the Bible may not owe its origin to the mist that escapes from ignorance enveloping and obscuring the things it cannot altogether understand? Let us remember that for us it is *the idea* designed to be conveyed by these accompanying extraneous incidents that is actually and ever important, and which bears its own proof with it, when it is brought under the light of human reason, that human reason, *when it is reason* that has always a ray of the *Divine reason* in it. It must also be borne in mind that each incident of the kind, each miracle, has a history and exegesis of its own.

I quote the following verse with its Talmudical exegesis to throw out a clew showing how some of the things of the Bible, that taken literally do not always present an immediate and pertinent signification, but which deprived of their allegorical enswathement present profound and demonstrable verities.—*Numbers xxi*, 9.

“And Moses made a serpent of brass and put it on a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived.”

Says the Talmud, “Dost think a serpent killeth or giveth life? But as long as Israel are looking upwards to their Father which is in Heaven they will live, if not they will die. And the word serpent, philologically considered, affords a flood of light in this connection.

“Miracles are considered by the Talmud much as Leibnitz regards all the movements of every limb of our body, as only possible through a sort of pre-established harmony, i. e. the course of creation was not disturbed by them, but they were all primarily existing, preordained. They were created at the end of all other things, in the gloaming of the sixth day. “God,” says the Talmud, “made it a condition upon the sea when he created it, to open of itself before the Israelites; the fire, to leave the three martyrs unscathed, etc. The healing of a sick person is often a greater miracle than that which happened to the men in the pit. Those that have been saved from flagrant sin may consider that a miracle has happened to them.” And to take a lower view of most of these circumstances, are they not the frames to the pictures, in most instances? May not some be the merely necessary and effective literary forms to carry the noblest and most sublime conceptions closer to the imbruted and consequently

unreceptive minds of alienated, sensual, stolid, dull, indifferent men, through that admitted weak and ineffectual, approximate medium, that medium not always intimately related to the higher forms of human thought — human language? Now if we consider how much of the communications from the Divine Intelligence to the leaders of Israel came in the form of natural reasoning processes; imagination, genius, the natural incidents of dreams of highly preoccupied intellects, visions, extatic and esthetic, exalted spiritual individual conditions, evidences of all of which abound in the Bible, it will be found that the bulk of the Biblical revelation has its source and origin in known and natural and sometimes ordinary processes of the human intellect. The intellect! that intellect which the highest living scientific authorities are announcing and demonstrating to be altogether, or to a large degree, an agent as external to the principal organ of the mind, the brain, as light is to the eye, vibrating air or sound to the ear. We would ask, can Mr. Ingersoll, or any body else, tell how much nearer under certain circumstances this partly or wholly external principle may be to the “Lord thy God” of the Bible, the Jehovah of the Jews, the Great Spirit, the invisible power? Also, can any one tell or explain what connection or exact relation there may be or exists between the potential virtue and goodness of the individual and that external agent or intellect principle that receives, communicates and reveals the will of the Most High to man?

These suggestions and intimations are quite pertinent and relevant in endeavoring to get at the precise nature and mode of the Biblical inspiration with the view of not separating it too far from human comprehension, and presenting something like an ascertainable basis for what some people endeavor to mystify so as to throw out vague doubts at that which could scarcely, even in an approximate form, come within the scope of their experience, if modesty, faith in Jehovah, in God’s greatness constitute some of the necessary requirements for attaining unto it. “In thoughts from the visions of the night; when deep sleep falleth upon men.”—*Job. iv. 13.*

Again, electricity and magnetism, specialists say, are to the understanding of the day but little known or apprehended; well, who can tell what are the gradations and relations of such invisible potencies as

these to the intellect, and between all these, and the great spiritual, Master of Nature, the Jehovah of the Jews. ?

Why may not this Master at special times in the long history of the race manipulate these invisible potencies at his own will and pleasure, and produce what are now called embarrassments, and which are received by some with doubt, and treated by others in a spirit of poor, shallow criticism ?

Again, why may not individuals sometimes in accord with the Divine Intelligence, courting it, as intermediate intercessors, lovers of man, of nature and nature's God, receive emanations from it which on their passage to human intellect, akin to the Persian fire from heaven; the concentrated rays of light from the sun, sometimes strike the *bush* near by that burns, and produce other non natural manifestations. Do not be too incredulous about the peculiar things that happened under peculiar circumstances to the people on whom a peculiar light shone.

In this connection one is reminded of Shakespeare's Horatio. "Do you not think there are many more things in heaven and earth than are dreamed of in your philosophy?"

After all, the most arrogant and conceited of mortals must concede the truth of the proposition of the "limitation of human faculties," and the consequent relativity of human knowledge, which is simply the repetition or reaffirmation of a great truth stated by Moses in Deuteronomy, xxix, 29. "The secret things belong unto the Lord our God : but those things which are revealed belong to us, and to our children forever, that we may do all the words of this law." Ah, what after all is this law but the revealing of God's angel of intelligence to man who has missed the right, departed from the small voice which Moses says is in his heart. While, as we have said, the *Divine Idea* of the Book, or the "Hebrew Truth," as the erudite Reuchlin called it, needs no demonstration nor explanation, and is positively independent of proof of any extraneous incident or circumstance, in any shape or form, but recommends and declares its nature to human reason ; that ennobling and man-constituting gift so little appreciated and so little cultivated, especially by a thankless people inflated with the gains of a peaceful commerce; and a relative progressive and secure

civilization that owes so much, all the good it has, to Israel's message for the nations, we cannot help giving a little play to the imagination to meet an unreasoning, dull, abortive rhetoric which forces words into positions that make them seem awry, and as if they were mourning their lost meanings, and the jumbling service they had been called to render.

Let us return to the Bible. The first mention or notice of sin as separation from the highest, from the law of the heart, occurs in the history of the temptation and fall. A history, an emblematic and symbolic conception, profound and comprehensive, that contains the whole Bible, the whole *Divine Idea*. The discovery of sin or separation from the highest, the best for all, as such, is first revealed here. Geikie says that no other nation has or presents this idea. No other book records it. In the first chapter of Genesis we find the idea of God, thus giving a spiritual origin to creation, and the idea of sin, establishing the fact, that man is not an automaton, but that he possesses in a just and eminent degree and measure, the faculty to act righteously or unrighteously, or in other words, the subjective capacity to attain the fearlessness, the calm, the spiritual repose that brings the increasing wisdom which renders facile the attainment of joys and knowledges and powers unspeakable.

The remainder of the Bible is the natural corollary, the logical outcome, of the apprehension, utilization and application of these two profound conceptions of basic facts; one, the recognition of the mysterious power, *Jehovah*, the other, sin, or separation from *Jehovah*, contrary to innocence, contrary to an harmonious subjective relation and accord with that Infinite Creator and Helper. The whole Bible is but the unfolding and evolution of the *Divine Idea* of the nature, origin, destiny and proper conduct of life.

On what historic page do you find this reasonable, comprehensive presentation of this truth that is for man? This truth which may be called the skeleton, the foundation, the frame work of the Bible, its pith, its core, its essence; God — love, inclination to God, love to man, the establishment of the bond of love between man and man, the principle of humanity based on an everlasting and unchangeable

interdependence of man upon man, and on Jehovah's mercy, the proper conduct of life based on a *creative righteousness*; life; earthly happiness, happiness eternal.

Can any one find these conceptions, such a system, recorded in the pages of any other book? I challenge the united scholarship of the world to find them. *Not the mere dabblers in literature.* What may be found is a liberal sentiment here and there from an individual with no following, certainly not a national one, and what would not be difficult—I say it without the slightest hesitancy—would be to trace the Bible, the Israelite, as the source of all that is admirable in regard to morality, enthusiasm for humanity, toleration, catholicity, love, and the upholding of righteousness, while the existence of ever so little *light* from an isolated individual of a post Biblical age, that could not be directly traced to the *Book*, would not disprove its Divinity and pre-eminent excellence, *but would prove that there were minds in all nations, in all ages, not entirely shut out from the light* of the Divine angel or influence of intelligence, of the God of the Jews, the Creator; individuals enjoying to a certain degree, the qualities of an intellect in love, and in accord with its awfully great mysterious God, who Jesus says is *love*.

In availing ourselves of this manner of response we feel, though we may be mistaken, that we are furnishing some of the exact kind of information, sadly needed by those who treat the Bible in the pitiful fashion of the author of the articles in question. Now let us suggest that the decalogue and the code of laws deduced therefrom is more Divine than the books comprising the history of Israel, a history that has a great value and important lessons for mankind: a history which, full of individual and national crimes and blunders, is an exemplar of the struggle to be righteous, a struggle that was to inspire and initiate an universal struggle for the right, for happiness, which was to evolve that fusion of the races, that humanization, that solidarity of mankind, destined to precede, perhaps unthought of, non-natural, spiritual developments, inhering in eternal time. Divine are the teachings of the Hebrew Prophets. There is *salvation indeed* for the human race in their sublime ideal and interpretation of *the rightness that leads to human happiness*. A glorious Heaven on Earth is by them foreshadowed as the fruition of righteousness when the Wolf

and the Lamb shall dwell together in a blissful stage of life earthly; from which, that incarnate intelligence and goodness, Jesus, more emphatically reaffirms an eternal state of happiness is to be evolved: an idea running through the Divine revelation, but which Israel had lost sight of, and which to-day is almost dead, or grasped by only a few.

Regarding the Books of the Bible containing the history of Israel as a record merely, of the acts of a people who lived and sinned and suffered in the gross, actors in the great drama of humanity, who were to illustrate to the nations the truth of the great fact, that righteousness, i. e. *not missing the highest*, alone leads to *happiness*, i. e. the thing that is opposed to pain, sorrow, inhumanity, suffering, we rest our presentation here, of what the Bible really is, as quite adequate to our present purpose.

We cannot do better in this necessarily limited space, but must insist that there is *not a single* circumstance recorded in the Bible which did not make towards the condemnation and eradication of evil or unrighteousness, and say again, without fear of sane or cultured contradiction from any quarter, that *the right alone*, good, happiness, joy, are the key notes, the objects of the spirit, the teachings of the Divine Book, that chief revelation from the Jehovah of the Jews the great Helper to man, which men to-day call the Bible, and of which the Talmud says: "Turn to it again and again. Turn to it, for everything is in it." The Talmud! the exegetical contemporary of *the Book*, the work of the rarest and most masterly dialecticians, the Doctors of the Law, who had "thinkers," and used them with such marvelous and admirable skill. The two refrains that run through the history of the Kings of Israel, with slight variation are these. "And he did that which was right in the sight of the Lord." "And he sought God in the days of Zachariah, who had understanding *in the visions of God*: and as long as he sought the Lord, God made him to prosper." *II Chronicles*. xxvi, 4 and 5.

Of Amon it is said, as of many another King and bramble in Israel: "And he did evil in the sight of the Lord;" and he ended violently.

This Book it seems to me defends itself. But perhaps it may be necessary to possess the sanity that means the capacity to concentrate the mind, to carry several ideas that go to make up a whole conception

or plan, to be able to recall, to be able to reproduce all the facts, ideas and thoughts, that bear on a subject, qualities that probably help wonderfully in the effort to apprehend rightly *the Book* which is a reflex of the original writing, in the being, and which is an evolution, designed to aid man to read his nature aright, and wield his dominion with the almost miraculous effects Israel points out. "But the just shall live by faith."—*Habakkuk*.

While I think I have already presented the arguments that meet the objections to the penalties of the Mosaic code, showing the difference between the divine covenant, (the Decalogue that speaks not of punishments) and the code designed to keep it alive, I think it fair to state that tradition "the tenor of the Mishna or oral law, or civil code, clearly and frequently demonstrate that the severer penalties were never inflicted—were always modified from time immemorial. It was an adage among the Rabbis, "Have a care in legal decisions. Send forth many disciples and make a fence around the law:" and another, "On three things stand the world, on law, on worship, on charity." It would be well to bear in mind that there were supplementary laws, oral, dating as far back as a time not far from the desert, among the people, laws accounted of Divine origin, which modified considerably the enactments of the Pentateuch; this oral law tradition attributed to Moses himself, for this purpose. We quote from the Talmud. "Compute the earthly loss sustained by the fulfilment of a law, by the heavenly reward derived through it. He who does not stop short at the gate of justice, but proceeds within the line of mercy, in him the spirit of the wise has pleasure." Many such adages, maxims of law, precedents, abound in the laws of the Talmud, showing the spirit that was looking more to the intention in the fulfilment of a precept than to the fulfilment of the letter, of the written law." Bearing in mind the origin of those unwritten laws, supplementary to the Pentateuch, how natural is the hypothesis in accord with the minds of the masters of the law, that when Moses entrusted to the seventy Elders or Judges, supervision of the affairs of the tribes, he told them that the law or death for idolatry and Sabbath breaking was on the record to show the danger that would arise from its violation; a danger that represented death in the moral sense of the highest That they must be

guided by the mercy of Jehovah, which prevails and is uppermost in the covenant and the written laws; and taking into consideration the weakness of man, not inflict those two penalties, except under extraordinary circumstances. It is recorded in the beginning of the Talmud, two thousand years ago, that a court that passed sentence of death once in seven, or even seventy years, for any cause, was called the court of murderers. We quote from a distinguished scholar in regard to Talmudical interpretation and application of the laws of the Pentateuch. "There is an almost modern liberality of view regarding the fulfilment of the law itself, expressed by such frequent adages as: The scripture says he shall live by them, that means, he shall *not die through them*. They shall not be made pitfalls or burdens to him, that shall make him hate life. He who carries out these precepts to the full is declared to be nothing less than a saint. The law has been given to men, and not to angels."

Thus the tempering influence of the oral law, or civil code, confronts justice with mercy; and is the quality of justice by itself, not merciful, in that it takes man's nature in account, and warns him of and defends him from the rigid "consequences of his acts." ?

But let us even defend the letter of the law for the sake of the strength and wisdom it holds. We shall advert to the death penalty for the violation of the Sabbath and for Idolatry, penalties that Mr. Ingersoll parades as illustrating the cruelty and injustice of the merciful Jehovah of the Jews.

What is the Sabbath? It was the basic institute that was designed to keep constantly before the mind, the great fact and miracle of creation; It was the commemoration, ever recurring, of the recognition of the existence of one God, the Creator of the Universe; it was to consecrate Israel's worship of the God of Nature as their God, in contradistinction to the idolatry and destructive, baneful, revolting and degrading practices of the heathen. Moses taught them that their God had by certain special acts, in which inhered the laws of development and evolution, produced creation, as we know it, and that He then rested. It was to remind them of their rescue from Egyptian bondage, and of all the extraordinary incidents occurring under their eyes, illustrating the Divine intervention in their behalf. And,

seizing the idea of *rest*, of the rest until the resurrection it may be, the transformation of the scenes we know into a new Heaven and a new Earth, he gave to this cardinal institute of the religion of a people who were to be a nation of Priests, a holy people destined to leaven all the nations of the earth with the *Divine Idea*, fire, inspiration, that lives in the language of Scripture in the "names of" parable, allegory, enigma, speech, sentence, light, command, vision, prophecy," which the Talmud says, are the names of the Holy Ghost in scripture, and which was to call the nations back to the law in their hearts, to that fear of God "*that must come from man*," and that cannot be given by God, to immortality, to happiness.

I say also, he gave a highly important economic value to the Sabbath, when he commanded absolute physical rest for man and beast; rest from the ordinary work and engrossing avocations of every day, with its important hygienic effects, opportunity for prayer, thought, culture and association.

There is such a potency for good in the idea of the Sabbath, that all of the comparatively civilized nations, thousands upon thousands of years after its promulgation strictly, and with demonstrable beneficial political and general good effects, obey this command.

Let any one consider all this from the point of humanity universal and reflect on the natural stolidity and imperviousness to vast and comprehensive ideas of a people, just fresh from a debasing slavery of a-make-brick-without-straw type, suffering from the demoralizing influences of a pronounced unintellectual environment; and reflect too, on the profound importance to the whole human family that the *Divine Idea* of the religion of Israel, should ever be preserved, and all fair minded, right thinking people will and must admit, in view of the barbarous religions and philosophies, the religion of Israel has taken the place of under modified forms, and which is destined yet to unite the world under its *Truth*, that it was better that one member, under these circumstances, should be cut off, than that the whole body should perish. Than that the Religion of the *Divine Idea* should be weakened.

The subject of the Sabbath as a powerful factor in the development of modern civilization, liberty, and all that is best in modern life,

cannot incontestably be overrated ; it is a subject susceptible of almost infinite amplification. Reference to the history of Europe would show that the political liberty vaunted and admired so much by Mr. Ingersoll, owes a great deal to Israel's Sabbath. When an individual slighted or violated the conditions that constituted the precise observance and recognition of this institute, he broke, belittled and ignored the sacred bond and sign of the religion of Israel, that was to uproot murder, and the sacrificing of children to Moloch, and the sacrificing of human beings generally, and, as a matter of fact, to eradicate and *destroy wickedness and evil, and all the ills of humanity.*

You hang a man for killing a man to-day, and the gallows you raise, when in accord with the justice and mercy of Moses and Christ, is society's protest against man subverting crime. What would you do to him, who, influenced by the *tenderness* of a code which insisted on, and made possible by its institutions, the loving or inclining to one's neighbor and fellow man as to one's self, lifted his hand against man and humanity ; against God, in weakening the religion that was to be and is, in spite of an unfortunate and unenlightened misapprehension, the salvation of mankind ?

Mr. I. deplores the ills of humanity in a mechanical and studied rhetoric, a deploration that originates in and finds a market supplied by the very religion he attempts to ridicule. Can he not see the arm of the God of creatures not altogether automatic, striking for mankind, in the ordinance of the death penalty, at that particular time, for a violation of the Sabbath, and all that it signified and still signifies ? What does he know of death, which he apparently regards as the greatest punishment, though he belittles Jehovah, the author of life, his master ? Or, does he know all of death and the invisible magician behind the spirit that goes from a body that dies ? Let us give the Bible the benefit of all of its ideas. It is as a whole, that it is a perfect and most excellent chief or Divine revelation.

The Rabbis declare that the commandments speak not of death or punishment, but that Moses, *a man* inspired and instructed by his *nearness* to the angel of intelligence, or influence of the Divine spirit, attached deterrent penalties and punishments to violations of laws, regulations and ordinances, designed to keep alive and incorporate in the

affairs of the daily life the Divine Idea revealed in the commandments, and render effective and active the law written in the heart of man, of which the commandments were a repetition and reflex ; this we have said before, but a contrary view would render Israel's revelation still more brilliant, still more Divine, if that were possible. But "man is not bad from the beginning." Consider, too, the nature of this people, although chosen, what influences had surrounded them, recent slaves of a people who had themselves lost the best ideas of their ancestors, and who had sunk to the lowest depths of turpitude, practicing the most degrading rites, building magnificent temples to cats and cows. Consider too, the religious and habits of the contemporary nations that Israel was to exterminate on account of the man-subverting wickedness of those nations, as Moses said, and you can in a natural way imagine the importance of the consummation of such an object; and, bearing in mind the comparative ignorance and hardness of the masses of the chosen race, necessary adjuncts of the environment already alluded to, no one will fail to perceive the necessity for just such penalties and punishments, as were prescribed in the Mosaic code. For just such enactments that calls forth Mr. Ingersoll's virulent abuse of Jehovah, and a code full of tenderness and love to man. Let us state while on this subject, that these penalties, around which Holy Writ's line of mercy was drawn, were the beginning of an education, a school that was to evolve this code confirmatory sentiment and prediction of the ' rapt, seraphic ' Isaiah, emphasized and reaffirmed by Christ, who, Mr. Ingersoll says, was mistaken, but who is nevertheless pointing the way to Heaven, to those who will see, and hear, and understand.

"The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lion, and the fatling together, and a little child shall lead them; and the Cow and Bear shall feed their young ones and lie down together; and the Lion shall eat straw like the Ox, and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. *They shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea!*" Beautiful foreshadowing of the spirit of the coming Messianic time! Until that time, I suppose, there will be those, who,

abusing the right of the free thought they claim, confessing to the possession of a faculty, which renders man not altogether an automaton, a fact that renders clear, the universal human necessity for deterring penalties and punishments according to time and circumstance, penalties that lift and preserve society from deeper anarchy as evidenced by existing penal laws; I suppose there will be those who will continue to abuse, to arraign and impeach the Jehovah of the Jews, "Jehovah, Jehovah God! Merciful and gracious, long suffering and abundant of goodness and truth, and keeping mercy for thousands, forgiving iniquity and transgression and sin. Who by his strength setteth fast the mountains being girded with power; who hath laid the foundation of the earth, and the heavens, are the work of His hands." "They shall perish but he shall endure." Yea, all of them shall wax old like a garment, and as a vesture shall he change them, and they shall be changed, but he is the same, and his years shall have no end," for he inhabiteth eternity and the praises thereof. Israel's sublime conception of the infinite "power, not ourselves!"

All the arguments and considerations that I have offered in defence of a literal application of the Mosaic penalty—attached to a violation of the Sabbath, though I ask attention to the mercy that animated the whole Mosaic dispensation, and which resulted, as I have already shown, by reference to authorities, in its severer penalties being scarcely ever inflicted, apply with a thousand times more force to Idolatry, the suppression of which was striking at the root of the evil indeed. There is nothing insisted on in the Pentateuch with more emphasis, and alluded to more frequently, than the terrible harmfulness of Idolatry. It is the crime of crimes, to ignore the one true God of nature, the Father of all and bow down to wood and stone, to fire, to cat and cow, to devils, and even to sun, moon and stars. Think of the worship of Moloch, to whom children were thrown by the hundreds to the fire to be burnt. Ah, how do devils find a devil in God? Think of Chemung, Astarte, Dagon, &c. &c., and all of the horrid revolting rites and practices that constituted the worship of some of these Gods, and every sane man, must admit that the march of the Israelitish armies was inspired by the *goodness of Jehovah*, that the wars that Israel *waged were waged in mercy to mankind*, when it wiped out the Canaanites and the other nations

and tribes surrounding Palestine; *nations "spewed out by the land,"* nations with their prattling babes, seed and root of babbling and wicked adults. "If you will go with me in rebellion I will go with you in violence of rebellion."—*Leviticus*. "Obey the law of love and live, abandon yourselves outside of this law and perish."

Consider the advantage in the destruction, at least in part, of an all blasting source, from which a deadly virus was estopped from circulating in the veins of man, and the affirmation of Holy Writ, that "in the destruction of the wicked there is joy," has from a comprehensive standpoint, a verifiable significance. Moses in this connection gave the following reason for these wars, that Mr. Ingersoll calls wars of conquest: *Deuteronomy*—ix. 4 and 5. "Speak not thou in thy heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their lands; *but for the wickedness of these nations* the Lord thy God doth drive them out from before thee."

If it were not for transactions like these, would Mr Ingersoll have a market to-day to dispose of his idea of goodness, puerile and unintelligent as it is, to an unthinking throng? As a man cannot love the good and at the same time hate the rooting out of the evil, which is it that Mr. Ingersoll loves so rhetorically? Ah the Ariadne clue to the existence of the things some people complain of as wrong or evil in the Bible, is that the universal good is being always sought, that "acts have consequences," that goodness must prevail and conquer and that wickedness must suffer and die. What good man would reverse this and have evil and all its pangs be eternal, be fostered and encouraged? Let us always remember that the Bible says, that man, outside of the Divine covenant, is always in danger, and so, Justice and Mercy, voices of Jehovah based on man's nature, are always at work, to bring him to his highest self. "If," as a certain Rabbi says, "the laws of nature went on by their own immutable force however much evil might spring therefrom," until the Creator should bring things to some round turn indicated in the Bible, and which, revelation's aim is to

manifest and to assist man in moulding, we can comprehend what the Haggadah means, when it says, in reference to the propagation of the evil doers and their kin, "bearing the human face Divine," "these wicked ones not only vulgarise my coin, but they actually make me impress base coin with my own stamp, and we have one more argument for Israel's destruction of the wicked." No! these wars that Israel waged were not altogether wars of conquest. "And the land," of the nations conquered, (Moses, speaking for the Divine Intelligence), "And the land is defiled, therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants."

After enumerating the abominations that the men of the land committed (See *Leviticus*, xviii) Moses cautions Israel against them in this wise, "That the land spew not you out also, when ye defile it, as it spewed out the nations that were before you."

What a chapter could be written on the effects of the pernicious customs of these nations, and then how easy it would be for the most sceptical and inane to admire the justice and benevolence of Israel's Jehovah, instead of abusing and deriding him, as the unlearned, uninstructed and faithless do.

Ah, believe in Israel's Jehovah or not! Believe in or favor the hypothesis of a self existent universe, or not, who is this Israel that puts out the hand to avert the beastialization, the utter, unimaginable horror, agony and savagery of mankind? You say she was not inspired, well, if these are the mere manifestations of intellect in a few individuals, it will not be surprizing, as mankind learns more and more of the *Divine Idea*, plan, philosophy and design of the Bible, to find *men bowing down to these individuals as to Gods*.

What a move for a few escaped slaves from Egypt to determine to punish and succeed in destroying the national life of a maximum degradation and wickedness! Or, on the other hand, having regard, for the sake of argument, to the hypothesis of a self existent universe that Mr. Ingersoll favors, what an admirable, consoling, brilliant aspect and evolution of this self existent man; denizen of a self existent universe; to resist and destroy a destructive evil, to elicit, demand and establish the good for man? Let those who whine over the evil that

man produces in the abuse of thought and action, be thankful at least for the good that inheres in the universe, and for its manifestation by a few Jews.

With regard to slavery as it existed among the Jews, it cannot be called slavery when compared with Roman slavery, and other ancient and even modern forms of slavery. It was a bond servanism limited to seven years. These laborers by contract or bond, married in the families of employers, and were on an equal political and social footing, protected by the economic institutions of the Jubilee, the special, tender regulation governing the system in the laws of the Pentateuch, and the spirit of the religion which insists so much on the bond of interdependence between man and man that should be recognized in love; that insists so much on loving one's neighbor as one's self. If there was anything painful in it, it was against the spirit of the religion, of that religion and those institutions that were calculated in conformity with certain laws to lead gradually to that time when King Solomon boasted that "there was not a slave in Israel." Says the Talmud, "Scripture ordains that the Hebrew who loves his bondage (even that kind of mild bondage, a necessary condition in the gradual development of a social constitution that was to be perfect, right, Messianic,) shall have his ear pierced against the door post." Why? Because it is that ear which heard on Sinai: "*They are my servants, not servants of servants.*" and this man voluntarily throws away his precious freedom! Pierce his ear!"

The following quotations from the Pentateuch indicate exactly what kind of slavery was this Hebrew bond servanism, and illustrates beautifully and forcefully the tender justice, mercy, and liberality which governed an institution, that mild as it was in its nature, must be regarded only as a phase in the development of the national life, and was one of the incidents owing their existence to the *absence of the entire incorporation and execution of the Divine Idea* or spirit of their covenant, which tends to the most perfect social conditions and relations of individual and aggregate human life. The object of all the legislation of the Pentateuch, was to bring Israel mercifully and gradually to the adoption of the higher law of the covenant.

“And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond servant ; but as a hired servant, and a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee : And then shall he depart from thee, both he and his children with him, and shall return to his own family, and unto the possessions of his fathers shall he return. For they are *my* servants, which I brought forth out of the land of Egypt : they *shall not be sold as bondmen*. Thou shalt not rule *over him with rigor*, but shalt fear *thy God*.”

Again we find a similar provision in *Deuteronomy*,—xv. 12, 13 and 14. “And if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee, thou shalt not let him go away empty : Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press : of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him.”

But slavery has a history which is not yet written, and the origin of all forms of slavery will be found in a state of society where man is not in accord with the good God—where he is not following the command to love his neighbor as himself. Moses knew, what Mr. Ingersoll does not appear to know, that certain conditions had to be met, until the Divine leaven of the revelation of Israel had done its work, and he treated them both from the side of mercy, and the side of human weakness. It was not Jehovah permitting, so much as Jehovah calling back non-automatic man who had abused his power. This view disposes of Mr. Ingersoll’s arraignment of Jehovah on the slavery question, when it is carefully considered. Ah, malign not, accuse not of cruelty that fearful and glorious name, the Lord thy God ! in awful ignorance of its dread, mysterious and eternal potency. Why can you not comprehend this Divine Intelligence ? I plead for man, that his faith be not struck, and his light waver not ; the glory of Israel’s voice is. that it is for man, *and it is all that he has*. Let us remember that Moses at the induction of the people in the covenant of righteousness between God and man, told them this : “Neither with you only do I make this covenant and this oath. But with him, (the stranger) that standeth here with us this day before the Lord our God, and *also with him that is not here with us this day*.”

With regard to Polygamy, the command, "Thou shalt not commit adultery!" went forth against it, and it would be well for the race if it were more generally obeyed, and a far worse form of polygamy than the Hebrew patriarchal one, a base type that goes under another name, could be extirpated with its woful physiological consequences from the social body. There are reasons, in the traditions, for the exceptional instances in which heads of families, at a certain period in Jewish history, permitted themselves one or more concubines, recognized by the mother and wife of the household; a sacred central figure in Israel, for objects that were to subserve the highest interests of the race, a discussion of which, is not necessary here.

But the real fact is, that the general aspect of polygamy, like the mild form of bond servanism or slavery, that existed, brings to mind the difference between the spirit of the revelation of the *Divine Idea*, and laws taking in consideration the habits, customs and environment of the Jewish people and the age they lived in; which, it was the design of the covenant or decalogue to reform, or mould into conditions in harmony with its precepts. How would it do to-day to enforce the teachings of Moses and Christ on the money question? Nevertheless, when the gist, the essence of the Hebrew truth comes to be apprehended, it might not be found so difficult. Let us state, at the risk of what may be regarded as a tedious repetition, what it is absolutely necessary to understand in order to account for certain things in the Pentateuch, which may *apparently* be in conflict with the *Divine Idea*; that such is the constitution of man, that no mere commandment will reach him: that the whole object of the Scriptural Revelation is to enable him as it were, to come back to the place he belongs to in nature. He would not be man if Jehovah would but will as he willed the physical light, what man should always be, and do *volens volens*. There is a difference between the conditions proceeding from right acting in accord with the *Divine Idea* of the Bible, and *per se*, the reverse. The statutes and laws in the Bible that take cognizance of this reversed condition of things, must not be understood as Jehovah's primary endorsement of them, but these laws are designed to gradually, under certain well known general laws inherent in the present condition of things, bring man to the comprehension and performance of

those high duties that lead to the happiness which follows right doing here, and prepares him to enter (believe it or not) into the "unspeakable joys that ear has not heard, eye has not seen." Let us not forget that it takes but a moment to rise to the spirit of the Divine law, clearing at a bound the human fall, to be lifted to, to enter in accord with the highest; to acquire a power that means wonderful things. *The Good, the Good*, the Bible says lives forever: it is the evil that perishes. Christianity is the religion of goodness, *pure and simple*. There is no deadly venom in it, as Mr. Ingersoll says there is. The deadly venom is somewhere else, outside of it. What is venomous and unchristian, is slander, envy, vanity, rapacity and all the degrading lapses that ultimate in robbery, and murder-- agony.

While on the subject of Polygamy, I am reminded of something like a Quixotic defence of woman, implying an attack on her status in the Israel of Biblical times, by Mr. Ingersoll, which a knowledge of the subject as presented in the Bible would have rendered impossible. I shall not refer here to the Women of Israel as the Bible presents them as all Bible students are familiar with their exalted record. Let me quote something from the contemporary Biblical record, from the dicta of the Hebrew masters of the law in reference to the status of woman, the complement of man. The Talmud says, "Love your wife like yourself; *honor her more than yourself*. Whoever lives unmarried lives without joy, without comfort, without blessing. Descend a step in choosing a wife. If thy wife is small, bend down to her and whisper in her ear. He who forsakes the love of his youth, God's altar weeps for him. He who sees his wife die before him, has, as it were, been present at the destruction of the sanctuary itself; around him the world grows dark. It is woman alone through whom God's blessings are vouchsafed to a house. She teaches the children; speeds the husband to the place of worship and instruction; welcomes him when he returns; keeps the house Godly and pure, and God's blessings (that God Mr. Ingersoll says is unjust and wicked,) rests upon all these things."

Now let us turn our attention to Epictetus, Cicero, Zoroaster, Budha, and all the other philosophers and the Koran, quoted by Mr. Ingersoll, ostensibly to create the impression that they

too possess the *Divine Idea* of the Bible; while the truth is, they have only given expression to some of the thoughts of the Book, and in those instances, where the monotheistic idea has been seized to a certain degree, it will all be found directly traceable to the very inspiring source that it is attempted to belittle, and whose wide influence and nature requires a certain degree of culture and ability to justly apprehend and justly estimate

What! Epictetus, who lived two hundred and fifty years after Christ, and five hundred years after the Bible had been translated in Greece, who obtained, as the others quoted did, the sentiments and ideas he is credited with, from the religion of the Jews! The slave Epictetus, (whose leg was broken by his master) neither he nor his followers would have had called into requisition one of the tenets of their stoical philosophy (that of training one's self to endure suffering which was regarded as a necessity) if the race they belonged to had comprehended and adopted the Divine commands and teachings contained in the Bible, which makes for universal happiness and freedom from pain based on universal goodness. It will not do to quote as an offset or pit against the Bible Epictetus, Cicero, Plato, or any of the stoics, who all lived after *the Book* was translated into the Greek language. Other facts in connection with the more than probability that the morality and anti-Pagan ideas of heathen philosophers are derived from the religion of the Jews are, the circumstances of the histories of Rome and Greece, which bring these nations in close and frequent contact with Judea; the familiarity of the Jews with the Greek and Latin languages, as evidenced by the Talmud and other philological indications in connection with chronology and history. It is quite pertinent to ask those who quote philosophers propagating ideas foreign to, and differing radically with prevailing systems of belief, in view also of facts already alluded to, to disprove that these philosophers were nourished, instructed and inspired by the influences of the world's spiritual alma mater, that store-house and unique repository of the principal saving and staying ideas of mankind, the Hebrew Bible. Cicero is said to have possessed in a remarkable degree the literary talent of rendering the ideas of others in choice and attractive language. A man of no originality, *who* can say what he picked up in his excursions to Asia, and from Jews in Rome and Greece? Philo-Judeas was a contempo-

rary of his, practicing law in Rome. Cæcilius, a Jew, also practiced law in Cicero's early period of activity. The Jewish scribe's presence may have been a comparatively silent one in those countries, but they had the irresistible and commanding influence that belongs to superior ideas. Sir Albert Grant, in his Oxford essay, writes of the system of the Stoics (Socrates, Plato, Cicero, Seneca, Epictetus and Marcus Aurelius were followers of that system) that "almost all the first Stoics were of Asiatic birth, and the system itself is undeniably more akin to the Oriental mind than to the Greek." Posidonius, a Stoic, was acquainted with Marius and Pompey, and taught Cicero, but the moral treatise of Cicero's *De Officiis* was derived from a work of Panaetius, who was taught by Antipater of Tarsus. Two other philosophers are mentioned from the native province of St. Paul, besides Chrisyppus, Athenodorus from Cana, and Archedemus, from Tarsus, the Jewish apostle's birth place. And so Mr. Ingersoll's quotation from Cicero's *De Officiis* is derived from a work of Panaetius, a man suspected of being a Jew, and if not a Jew, deriving his ideas more than probably from Jews! To the books! to the testimony! to the books that writers of encyclopedic articles are acquainted with, and to those books that some of them are not acquainted with, and it will be found, perhaps, that credit has been withheld from Mount Zion and the Desert and given to babbling brooks that took their rise from them, and are even now unsuspectedly meandering through the histories of the different nations. Why should their original source be ignored? But a rushing sciolism so often falls in amusing situations like these. The exile that carried the Jew to Persia, with its religion of two distinct natures—one, a silly worship based on a dualism of assumed powers, and the other, recognizing the monotheistic principle, which is the basis of the true religion of intelligence and aspiration—will account, on a thorough investigation of the subject, for any resemblances that may be found in Zoroastrianism to Judaism. The morality and ethics of the religion of Persia, if not wholly derived from Jews, is the offspring of a belief in the unity of God, and is a logical deduction therefrom. In this connection, it is to be borne in mind that it is recorded a Zoroastrian Priest went purposely to Palestine with the avowed object of obtaining ideas to reform the crude and immature beliefs and philosophers of Persia.

I have not the space to enter into any extended discussion of what some call comparative religion. I have neither time nor opportunity, not having the necessary books of reference at hand to amplify this point, but, as I have already said, the existence of ever so little light outside of the Bible is not an argument against its divine excellence and perfection. It is quite fair to remind those who are pitting (as they think) outside facts against Bible facts that they are engaged in a very comical and stultifying course, in thus unconsciously recognizing and appreciating the merits of the very original root and factor that they ignore. With regard to certain fine and delicate sentiments from Gotama Budha, quoted by Mr. I. as an offset to the Bible, let us remember the voyages to Ophir from Judea and surrounding countries, with their probable effects, and let us not be over hasty in attributing, with certainty, the origin of these fine sentiments to where it may not belong.

But a certain writer has said truly, that on the whole the religion of Budha is the religion of a mad house, and assuredly no thinker or scholar need be told that any comparison between the religion of the Bible and the religion of Budha, with its crude, stultifying, Ingersollistic aspect of annihilation as a boon and the goal to be desired, would be idle, unnecessary and a mere work of supererogation. And so with regard to the Koran, quoted by the learned gentleman as possessing sentiments equal to the Bible in beauty and elevation; the Koran, which is a record "of the religion of Abraham adapted to Arabia?" What! the Koran, that any man with the slightest degree of learning, and of what may be called the literary sense, cannot fail to trace to the Hebrew scriptures as its original pattern! The Koran, that tells its followers to turn to Jerusalem in their prayers and to follow the religion of Abraham, and which contains so many allusions and so many points of resemblance to Judaism and *the Book*, that it almost amounts to a literal and huge literary plagiarism! But there is consolation in the thought that the Koran is the record of a relatively progressive movement, whose value consists in the fact that it inoculated idolatrous and comparatively barbarous people with a little of the leaven of the *Divine Idea* of Israel. Who can tell how much

easier in time for developments like these will be the spiritual fusion and solidarity of all the races of mankind into one sane, righteous nation, with the Jehovah of the Jews, the God of Nature, as the one only sovereign—true head of the universal nation, humanity—achieving that unspeakable happiness which is man's right and destiny, and which he has forfeited through a sinful and gross unintellectuality, and which it is the mission of the revelation to Israel to minister to and remedy.

Because Christ cries out "My God, why hast thou forsaken me?" Mr. Ingersoll says Christ was mistaken. The apotheosis and fruition of Hebrew prophecy, the incarnation of the *Divine Idea* of the Bible mistaken! Perhaps the gentleman is mistaken; perhaps he has never read the 22d Psalm. Let any man read it attentively and he will find by the context the meaning of the Psalm, that meaning which the first line that is only given by Mr. I. as quoted by Christ does not convey. Might He not have repeated the whole composition, if not *viva voce* certainly to himself? He was seized by the spirit of David's prayer, which was most appropriate, not only to the occasion but to all the circumstances of his career—his trial, his experience, his effort. Let me quote a few verses which suggest better the meaning of 31 verses of the entire Psalm than the first line of a composition saturated with faith and trust in Jehovah and his greatness, with the knowledge that suffering must be borne from the ignorant, who are to be lifted up to a God whose stage is boundless space, whose time is eternity and whose resources are inexhaustible. This, though, is not the place or inspiring occasion to dwell on the indicated knowledge and nature of the great Hebrew whose mysterious and profound personality towers over and above the Disciples and Apostles who reported him. These are the verses I would quote immediately following the line quoted by Christ on the cross, and which reveal the signification and the sense in which he used it:

"My God! My God! Why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring.

"Our fathers trusted in thee, they trusted and thou didst deliver them.

"They cried unto thee, and were delivered; they trusted in thee and were not confounded.

"But I am a worm, and no man; a reproach of men, and despised of the people.

"All they that see me laugh me to scorn; they shoot out the lip, they shake the head, *saying*,

" 'He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighteth in him.'"

"Be not far from me; for trouble is near; for there is none to help.

"I am poured out like water, and all my bones are out of joint; my heart is like wax.

"My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast fought me unto the death of deaths.

"The assembly of the wicked have enclosed me; they pierced my hands and my feet.

"They part my garments among them, and cast lots upon my vesture.

"Be thou not far from me, O Lord, O my strength, haste thee to help me.

"For the Kingdom is the Lord's: and he is the governor among the nations.

"They shall come, and shall declare his righteousness unto a people that shall be born, he hath done this."

He wanted to give a lesson of faith to the bitter human end, faith in his mission and hope in his immortality when he quoted this Psalm. In view of his immediate sufferings he must have dwelt on this verse: "They parted my garments among them, and cast lots upon my vesture."

Notice in most of Israel's prayers the human element of doubt in individual relief stated, but always quickly overborne by the triumphant proposition of faith in a righteous God to the end. Aye, the struggle that commenced the night at Penuel is not yet ended. Israel still struggles and her work still goes on; her destiny is not yet complete.

Mistaken writer of the "civilized living" bow to those you call "barbarian dead;" acknowledge your mistake "like a man," and in all calmness and reverence try to understand this mysterious and wonderful counsellor, this incarnate, surpassing intelligence and goodness,

far beyond your grasp of conception, but yet for all that your friend, mankind's friend and lover, whose exact relation to Jehovah, man may never thoroughly compass, but whose mercy, infinite love, intelligence and goodness nearer to man than the awfully great incomparable and incomprehensible, but living God, Jehovah, will always constrain thinking and awakened humanity.

Because Christ speaks of what he knows of another existence and of the unrepentant spirit's remorse and self condemnation at a certain juncture, he is accused of "coiling a deadly venom in his teachings;" he gives information to a non-automatic being to a degree, calls upon him to repent and be happy, he deals in truth as he knew it and he whose value as a factor in keeping man from sinking can hardly be overestimated is accused of a hatred and venom that manifests itself in what Mr. Ingersoll calls a threat of "dungeons of eternal pain," a phrase of Mr. Ingersoll's born of unreason and an artificial rhetoric.

Because Christ warns man that there is a magical power behind him able to bring back to life the very germs, the gnats; able to carry conscious man, being, through an eternity of changes to inconceivable destinies, having power to compensate suffering and punish culpability; having ends beyond human apprehension and realization; because he tells man to love, and loving know, and knowing co-operate in the evolution of the kingdom of universal happiness—a kingdom that *shall be* through the will of Jehovah, the author of life and death, he who conserves his creation, the illimitable and miraculous universe, because Christ affirms and emphasizes this, in Mr. Ingersoll's words, "there lies coiled a deadly venom in Christ's teachings."

Facts like these ought not to fall with much surprise on the ears of doubters and of people generally, and of scientists and philosophers who believe that the universe sprung from nothing, or from something next to nothing, say an atom, with Aristotle and others, or nebulae, or sea-ooze, or in Spencerian earth-creating showers of star dust, ought not, taking in reasonable consideration what these origins have accomplished *in time* up to now, in evolving the grand universe, I say, then, that given eternal time what is there surprising that there should inhere, even in a self-existent universe, leaving Jehovah alone for a moment and conceding for a moment the

self-existent universe hypothesis Mr. Ingersoll favors, what is there surprising in a resurrection of some to endless bliss, some to long enduring but not endless pain? I submit by way of suggestion and argument merely that this subject arithmetically viewed in a rule of three form yields a product ideally distancing even such a resurrection. While time endures humanity will love to dwell on and derive strength from the record of the spectacle of the great Jew yielding his physical life to Jehovah for Jehovah, and to man for man, calling Jews, and with them mankind, to that introspection which reveals that aspect of the Hebrew truth which defines man's true relation to Jehovah and the infinite possibilities of that subtle thing which we call human life. Let this opponent of the Jehovah of the Jews and the universe cease pandering to a degradation, with all its painful and unpoetical accompaniments, and which, conscious of its guilt, instinctively scouts the idea of a hell. Mistaken Christ! Infallible Ingersoll! Eternal power! Behold the Jew Christ, dying for man, certes, in a certain incontrovertible sense, and Ingersoll calling on man to move on the throne of the Invisible Power and perish in agony!

The religion of the Bible is love; all rational deductions from its teachings lead to this conclusion. "Search the scriptures;" read, ponder and find the guiding hand of Israel that *stays*, that will be even then put out towards the derider and mocker of Jehovah to waive him back and deter others from following in his wake, that they go not down willfully, with spray blinded eyes into the darkness that is darker than the depths of all the seas that lie couched by the earth as they were put by the mighty and terrible, yet merciful and much enduring holy one of Israel. The writer of the articles referred to derides the Jehovah of the Bible, derides distinctly nature and its God, questions and derides His justice, let us satisfy ourselves with but a passing allusion to these impossible and grotesque propositions. Israel's Jehovah is her conception and recognition of the awfully great, infinite, eternal, creative, all-producing power, which conscious thinking and awakened man realizes outside of himself, outside of Nature. Touching him, touching it, in its own perfect and incomprehensible way, we repeat, in an unconscious inscrutable immanency: and Israel discovering her intellect is touched by Jehovah's angel, the Divine Intelligence, "her Lord, her God," Jehovah's voice to man, the inspirer of phrases like

‘ ‘Thus saith the Lord thy God;’ ’ ‘And the Lord said unto Moses.’’ It is under this influence that Israel sees visions, hears voices, dreams dreams, and feels the burning truths that have been communicated to her, and which she holds for mankind, to mould and assist the many. This is the imperative genius of the Bible, through which Israel is telling her story even now to the nations, even to the ignorant, who mock and jibe, if haply they may yet understand her solemn, potent, and vital revelation; but let me constrain my pen, for there is latent in Bible truth, that which may yet startle the nations into horror at growing and inexcusable impiety and perversion.

There is a power inherent in the truths of Israel’s communication to humanity that can yet again raise the equivalent of invincible armies for Nature’s Jehovah, as in times of old, to destroy the wickedness that would destroy goodness, *that goodness*, that happiness which is man’s right, and is Israel’s mission to aid him in securing, and which may be imperilled if men should be led in masses to imagine that God is not just, that Christ is mistaken, that deductively man need not be just to man, to himself, that at the best, there is nothing to be found or be sought but compliance with conditions that are rendered necessary in the acquisition and conservation of fine houses and sensual things generally “Woe unto them who build house against house and cry peace *when there is no peace*. Woe unto them that comfort not the fatherless, the orphan, the widow, the poor of my people, who will not do judgment.” Judgment, judgment! this last so frequently, so urgently insisted on in the Book that Mr. I. calls “a barrier and impediment to the progress and civilization of mankind,” and who says that “the justice of God is not visible in the history of the world.” Ah, Jehovah God is just after all! he insists so much on judgment, justice, mercy from man to man, for man so interdependent upon man, for man so inextricably bonded to man. How quick would non-automatic man, who is called upon to act, perceive that “the justice of God is visible in the history of the world” if man would be just to himself, to man! Let this argument or presentation of a fact silence forever the declaration that “the justice of God is not visible in the history of the world.” Take the Bible word for it that the storm, the pestilence, the animals preying upon animals and the “stink instead of

the sweet odor" is a harmonious correspondence not devoid of its mercy side, responding to the rapacity, cruelty, sensuality, egotism of alienated self-forfeiting, unthinking mortal, who is being lifted while he attends to the law in his breast; who is being called by Jehovah's messengers, the prophets of Israel, to awake from his lethargy and take his proper place of happiness in nature. Let men listen to those Mr. Ingersoll calls "barbarian dead;" "the civilized living," as he vain-gloriously calls the living, have no light of themselves only so far as they are leavened with the leaven of Israel's revelation, the whole burden of which is, that man must restrain himself; that he alone in his immediate sphere attains consciousness, attaining which, it behooves him to build for himself a spiritual life enfolded in a tabernacle of goodness, and constituting himself his Father's servant, minister to his fellow man, extending his charity to the dumb animals, aye, "breaking not a bruised reed, quenching not burning flax;" replacing pain with pleasure, sorrow with joy. Through the roll of centuries upon centuries I hear the echo of the words in the question that the Divine Hebrew peasant put to the ecclesiastical authorities that had lapsed from the spirit of their religion and their charge, "Why will ye not understand?" And one feels tempted to put it here, and in this moment, to those who would seem to have wandered so far, so far from the light of heaven.

Man who arraigns Jehovah for the suffering that *springs from the things he does, and the things he endorses, which is doing also*; man who misses his life and fails in the end to rob physical death of its sting and the grave of its victory, thinking like Mr. Ingersoll, arraigns Jehovah for letting him be man, *and not a mere machine*, not an animal with fixed and circumscribed and special capacities to carry out ends in the physical economy of man's habitation. And do we know *all* of animals? He who taunts and flings back in Jehovah's face his existence and the existence of the innumerable myriads of beings of the past, the present and the future, what is it that keeps him from suicide? Is it the pleasures of a derided existence, or is it the fear that all does not end in the grave; the fear that he is in the hands of a power whose mandates, purposes and will are as irresistible irreversible and unchangeable as the laws of nature, so called, is Israel's recommended fear of her Lord based on his or its greatness

and goodness, a goodness that the individual must have a share in creating, eliciting, meriting, is not that righteous fear the most sane, the most rational, the most hopeful and staying fear? And this is the fear and faith that the unthinking, uninstructed and faithless would attempt to belittle and gainsay.

We have in mind Mr. Ingersoll's arraignment of creation and audacious criticism of the Jews, and we say that the sanity of Israel, even from an ordinary standpoint, must be recognized and admired when it is remembered that *she never asked why we or the universe was created?* A man may ask one about the theory of the computations of the distances of the heavenly bodies and not be able to receive the information from lack of special knowledge and training. Does something like this not suggest the futility of endeavoring to obtain an exact and satisfactory answer to questions implied frequently in writings that impeach the justice of God, the fitness and existence of nature and the greatness of the universe? The revelation of the Bible is not to tell *why we are made, and how or why anything is made*, as much as it is to guide men how to live, how to get the most and best out of life. It tells of things surpassingly important, things within the scope of the human intellect. But I suppose the world would not object to information with regard to the origin and end of creation and purposes of the Creator other than the information contained in the Bible, which is much more ample than is generally supposed, and which is not more definite for obvious reasons already alluded to.

When the opponent and critic of "the Jehovah of the Jews" and this vast illimitable creation discovers something new then would be the right time to tear down, to destroy and to build, would it not? How would it do because certain people cannot see the justice of their suffering for these to flock to the standard of Jehovah's opponent, whose writings may be but the preliminary bugle blasts to call sorely injured innocents, men and angels to arms! Of course, *cela va sans dire*, the bulk of the American people, by the grace of God, will avoid the coming recruiting officer, but let us for a moment imagine the grand army organized and equipped, on which work or position in nature would the first onset be made? Not on the wickedness of man would these angels move; they would probably send out a large force to de-

stroy and exterminate all the animals that live on the "quivering agonies" of each other; these angels who themselves *never lusted after flesh, but were always content with the mana from heaven and the herbs of the field*; they never felled an ox or deer, or strangled a chicken, or trapped a bird, or baited any of the finny tribe. But I suppose the leaders of this new party will not limit themselves to issuing mere bulls against the things they do not comprehend, but confounding all things they will march on every tangible manifestation of nature separately and in detail. They will not commence their war with an attack on the stars, considering their immense distance and present inadequate and inconvenient methods of ærial locomotion, and many will thank Jehovah for this, for are not those gilded ornaments of the Heavenly Dome, the ever beautiful starry skies, the ever unhackneyed inspiring manuscript of God a relief and a delight to the vision of many? But I think I hear their angry cry, "To the ocean to the ocean!" remembering that she does not always bear every sail safely over her bosom, and forgetting that it is the wind, the wind, that ruffles the seas, and sometimes the weakness and cupidity of man that damages the ship; and perhaps instinctively avoiding the wind as rather too difficult to locate and have effective access thereto with their present rather limited resources they turn to attack the ocean as one of the principal tangible important works of Jehovah.

Brave men! we see them stripping for the fray; they are marching on with stern and resolute but slightly pallid faces to lay their hands on ocean's mane and shake her till exhausted she surrenders and vanishes into thin air. Yes, they are marching on the seas: they will go down, down to the depths, but the ocean will roll on.

ERRATA.

Page 6, 14th line—after the word *death* should be added.
“—*death in a spiritual sense, death of the highest.*”

Page 9, 10th line—*assalled* should be *assailed*.

Page 10, 1st line—*Hature* should be *Nature*.

Page 18, 3d line from bottom—After word *rested* should be added, *until some new special involution*.

Page 19, 3d line—After the words *he gave*, insert *transcendent importance*.

Page 24, 1st line, 2d paragraph—*aberminations* should be *abominations*.

Page 30, last line—*Philosophers* should be *philosophies*

Page 38, 2d line, 2d paragraph—*illimitabale* should be *illimitable*.

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